



Dr. *B R I D G E S*'s
S E R M O N

Before the
U N I V E R S I T Y of O X F O R D.



EXHIBITION

Dr. BRIDGEMAN

FERMON

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The Reasonableness of FAITH.

A
S E R M O N

Preached before the
U N I V E R S I T Y
O F
O X F O R D,

July 12. 1724. being Act-Sunday.

U P O N
Commemorating the Publick Benefactors
of that U N I V E R S I T Y.

By R A L P H B R I D G E S, D. D.
Vicar of *South-Weald* in *Essex*.

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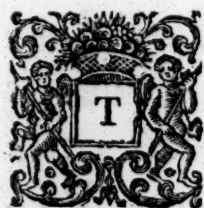
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II. COR. Chap. v. Ver. 7.

*We walk by FAITH, and not by
SIGHT.*



THESE Words, relating to a Christian's Conduct and Conversation in the World, do plainly suppose a different Way or Manner practised therein, by the Opposition expressed betwixt Faith and Sight : Faith being founded on Trust and Assurance ; the other upon Sense and Reason, upon Evidence and Demonstration.

WHEREFORE I shall take occasion, before this learned Audience, to treat distinctly upon these Two opposite Points,
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The Reasonableness of Faith.

considering the Text under the following Heads of Discourse.

I. *Concerning a Rule or Direction here laid down, by which we Christians ought to walk, and that is by Faith.*

II. *How far Reason is concerned in this Rule, and what Part it acts.*

III. *As it suggests to us a few Reflections for our Religious Use and Improvement.*

I. *Concerning the Rule here laid down for Christians to walk by, and that is by Faith.* As to which I need only mention, that it is Part of our Profession we make at our Baptism, *To believe all the Articles of our Christian Faith*; inasmuch, that, without this Point of *Believing*, the other Part of our Vow, of *forsaking the World, the Flesh, and the Devil*, is not of sufficient Avail: For, in this case, it is not enough to renounce and abjure an Enemy, unless we come up to and cleave heartily to our Friend. Now what

The Reasonableness of Faith.

3

what it is *to come unto God*, our chief Friend and sovereign Good, the Apostle best informs us; *Whoſo cometh unto God*, Heb. xi. 6. ſays he, *muſt believe that he is*. There is no Approaching or Coming to God rightly, without *Belief*. For, as Virtue is a Rule of human Life, as to the *practical* Part; ſo is Faith a Direction no leſs important, in what concerns the *Theory*. Our Actions muſt be juſt, good, and honeſt; but then they ought to ſpring and proceed from a right Principle and Foundation. Now the Reaſons why *Faith* or an *heartly Belief* is made Part of a Chriſtian's Duty and Rule to walk by, is, *Fiſt*,

I. BECAUSE the End or Happineſs propoſed to, and ordained for, a Chriſtian, is *inviſible*, and at preſent, and in this Life, muſt be ſo. If then that perfect Blis and Happineſs to which Man aſpires, be *ſupernatural* and *inviſible*, what Eye of *Reaſon* is there that can behold it; behold it ſo as to comprehend it? For if the great Apoſtle himſelf, Saint *Paul*, who could and *might*

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The Reasonableness of Faith.

glory of Visions and Revelations, has pronounced of this Bliss, *That Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive the good Things which God hath prepared for those that love him*; how shall we be able to think and conceive better? Is our Knowledge of itself sufficient for these Mysteries? Shall we presume to reverse the same Apostle's Assertion in another Place, *That we see only through a Glass darkly*? If we could anticipate all Knowledge and Fruition now, what would there be for us to know and enjoy hereafter? We must walk by *Faith* as yet, and not by *Sight*: When *that which is perfect is come, that which is imperfect shall be done away*. At present, Faith is rightly describ'd to be *the Substance of Things hoped for, and the * Argument or Evidence of Things not seen*. If then what we hope for, is to be our future Happiness, it cannot, whilst we hope for it, be present to us. If the invisible Things of God, his eternal Power and Godhead, are clearly seen, it is by Argument and Conclusion that they

1 Cor. ii. 9.

1 Cor. xiii. 12.

1 Cor. xiii. 10.

Heb. xi. 1.

* ἀπόδειξις.

The Reasonableness of Faith.

5

they are so, *being*, as our Apostle assures us, *understood by the World's Creation*, Rom. i. 20. *and the Things that are made.* In short, by Faith we walk even in these Particulars; we are supported in an Assurance and firm Persuasion of them; we have Reason and Ground sufficient to believe them, tho' we cannot fully comprehend them.

Secondly, As our Reward, the Glory to be revealed, is, and must be far out of Sight: As our Knowledge is but dim and faint, in Comparison of that Perfection, we are hereafter capable of attaining, in beholding the Face of God; As the Limits of our Knowledge in this respect are bounded and determined; So neither can we pretend to a better Insight into and Discovery of the Way and Means the infinite Wisdom of God found out in the bringing about the Work of our Redemption, and the recovering of lost Man to himself.

WHAT Force or Power of human Reason could ever have thought of and contriv'd that wonderful Dispensation,
of

The Reasonableness of Faith.

of God reconciling the *World to himself by our Saviour Christ*? Who could have conceived that Eternity should be born in Time? That a Virgin should bring forth? That God himself should become Incarnate? should live amongst us as a Man, and then die a Sacrifice for the Sins of Men? Nay, what is yet more confessedly a Mystery, That in the Unity of the Godhead, there should be a Trinity of Persons? What Wit; What Invention; What human Understanding is sufficient for these Things! Too short is the Line, too light the Plummet of Man's Reason to search
 1 Cor. ii. 10. into and reach these *deep Things of God*: These Mysteries have *been hid from*
 Col. i. 26. *Ages and Generations*, says St. Paul, *but are now made manifest to the Saints*; that is, By our Saviour's Revealing of them, by his Apostles Preaching, and the inspired Writings delivering them to us: and they became manifest by divine and infallible Testimonies, by which we learn, that there are such Mysteries, and that the Means of our Salvation were wonderfully accomplish'd: But how to solve these Things,
 how

how to unriddle them to our Understandings, so as to have a clear and adequate Notion of them, that is not the Work of finite Reason ; *The Angels themselves*, says Saint *Peter*, *desired to look into them ; but could not attain a full View of them.* I Pet. i. 12. What human Soul, then, can be supposed large enough to receive and comprehend them ? *Reason* gives the true Form to a Man, and is a common Stamp upon Mankind in general : And it is Presumption in us, as *mere Men*, to pretend to a greater Share of it, to a more refined and exalted Use of it, than has been known to the Ages and Generations before us : Nay, why is not the Preference due, and more properly to be allowed to those great Teachers of Morality and Science, the Sages aforetime in the Heathen World ; For who knows, but for wise Ends Almighty God set up *Socrates*, *Plato*, and others, amongst the *Gentiles*, that, considering there was no other Manifestation of God made known to them, than what was visible, from the Creatures ; no other Worship, than what was

The Reasonableness of Faith.

was handed down to them from uncertain Tradition; they might go as great Lengths, as it was possible for mere human Wisdom to attain; That so they might read Lessons to the rest of Mankind for upholding *Natural Religion*, at least: That, as our Apostle argues, *Men might happily seek after God*, and arrive at a Knowledge, such as it was, of a Supreme and First Being, the Original and Cause of all Things they beheld below, so wonderfully contrived, so wisely and orderly disposed in Number, Weight and Measure; and farther, That they might be shining Instances and Examples of Virtue; That Mankind might not wholly sink and degenerate into Brutes, and give themselves over to an irregular Conduct of *Sense* and *Appetite*, and to which depraved Nature prompted them; That they might see, commend and approve, that Goodness, that Probity and Honesty, which they had Examples of in others, though not in themselves. Indeed, the utmost Knowledge the School of Nature taught, and what these great Philosophers of
Old

The Reasonableness of Faith.

9

Old pretended to shew, was, That there was a *Deity*, a *First Mover* and *Cause* of all Things, and they gathered from the Order, Connexion and Disposal of the Creatures, that he was Wise, Just, and Good, and, by consequence, that there was something of an Honour and Worship due to him, as the supreme Good, and Sovereign Lord of all. Add to this, That by reflecting upon their own Minds, by Discourse and Reasoning, they represented to themselves a faint Landkip, as it were, of another Life; that the Soul was immortal, as some said, though others denied it, or, at least, had many Doubts about it: Others, indeed, supposed that there would be Rewards and Punishments in another State, not knowing how to clear and vindicate the Justice of God in his, otherwise, unaccountable Dispositions here. But then they went no farther: for, indeed, Reason itself was not able to go on. The Mysteries of Christian Knowledge, such as the *Trinity*, *Incarnation*, the *Redemption* of Mankind in that astonishing Manner, the Renewal and Illumination of the

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The Reasonableness of Faith.

Mind by the *Holy Ghost*, the *regulating Mens Thoughts*, as well as their *outward Actions*, and the *Resurrection* of the Body after Death : These were sublime Truths beyond the Reach of the most improved human Reason, by which they were not attainable ; but are the Objects of *Faith* only, and by that Rule and Measure we Christians now receive, and have them : all the Knowledge allowed us of these Matters is by Revelation. Divine Authority we have, and on that we rely, for the Truth of these Things, without seeking farther for a Reason how they should be, any farther than that they are revealed. We have sufficient Testimony and Infallible Attestation to build our Trust and Confidence on ; to adhere firmly and certainly by an Assent to such divine Mysteries ; and in a way surer than we can have by a Belief on human Authority, because our Assurance and Certainty is grounded and depends on *God's Veracity, who cannot lie*. So that upon the whole, we have good and sufficient Warrant to believe, what we cannot

not

The Reasonableness of Faith.

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not fully understand. And this it is *to walk by Faith*. This is a Part of a Christian's Duty to receive and adhere to these sublime Truths, because they come from God, and because of that divine Testimony, to give an undoubting Assent to them. And why we should do so, is, because God requires it; who surely knows what is best for us, and has Power to make what Conditions he pleases for our Worship and his Acceptance: And since an Assent herein to some Truths which we cannot comprehend, is required; this is an Argument, that our Faith is not unreasonable, because, if so, the Wisdom of God would never have prescribed it. Now, that he does prescribe it, is abundantly plain from Scripture. In the very Commission Christ gave the Apostles before his Ascension, this Condition of Believing occurs: *Go ye* Mark xvi. 15, 16. *into all the World, and preach the Gospel to every Creature, he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. These Things are written, says St. John,* John xx. 31. *that ye might believe that Jesus is the*
C 2 *Christ,*

The Reasonableness of Faith.

Christ, and that believing, ye might have Life through his Name. Thus, in another Place, our Saviour assures the Jews,
 John vi. 29. *That it was the Work of God, that ye believe on him, whom he hath sent:*
 And yet more expressly the beloved
 1 John iii. 23. Disciple tells us, *That this is God's Commandment, That we believe in the Name of our Lord Jesus Christ.* In a Word, the Apostle to the Hebrews puts it out of Doubt, when he acquaints us, *That without Faith, it is impossible to please God*; nay, such a Faith as is the *Substance of Things hoped for, and the Evidence of Things not seen.* And thus much for the First Particular, I laid down from the Text, *That Faith is a Rule for Christians to walk by*: I now proceed,

Secondly, To illustrate this Point farther, and to shew, *how far Reason acts, and is concerned in this Rule?* Now Reason, that Faculty, or Part of the Soul, which is made after God's own Image, as far as it partakes of that, is, as it were, a Ray and Spark of Divinity, and therefore is certainly of use

use in the Guidance of ourselves, even in Matters of Religion. God made us reasonable Creatures, and has proposed to us several Things, as Objects of our Choice, or Refusal; such as Good ^{Deut. xxx. 15.} or Evil, Life or Death, Happiness or Misery, Rewards or Punishments, consequent upon such Choice; so that in these we must be determined by Reason; and by the right Conduct of this Faculty, we shew and discover ourselves to be Men indeed, by pursuing those Steps and using those Helps, which in Equity and Prudence we ought to do; by refusing Evil, and choosing Good; by making that our Option, which is, at once, both our Interest and Duty, and which God sets before us, that, by a wise Choice, his Name may be glorified, and our own Salvation be obtained.

By Reason, also, we excel the Brute-Part of the Creation; by this we are enabled to distinguish Truth from Falshood, the Freaks of *Enthusiasm*, and the Frauds of ill-designing Men.

By this we are convinced, That the
2 Tim. iii. 16. *Scriptures are the Word of God*, and
 contain all Things necessary for a *Christian to know, and practise*: That in
 them is to be found the most exalted
Acts vii. 38.
Rom. iii. 2. Reason, since they contain the *lively*
Oracles of God; the Fund, Fountain,
 and Original, of all Truth and Wisdom.

By this, we farther are led to a Discovery of the right Sense of Scripture; namely, By consulting the Original Text, by comparing one Part of Revelation with another, *spiritual Things with spiritual*; and in all difficult Places, by having Recourse to the antient and primitive Sages, to know what their Sense is of these Matters, and what has been the joint, and concurrent Voice of the Church of the Three first Centuries; This we take to be a good Stand and Foundation for us to rest upon.

BUT then, as on one Side we must remember, that there are some amongst us, who, in Matters of Religion, entirely
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ly throw out Reason, being led by an unaccountable *inward Light*, by which they have set aside the plain, positive Institutions of *Christ's Baptism*, and the *Lord's Supper*, and have turned several of the Articles of Belief into Parable and Allegory; so, again, there is another Sort of Men in the World, who are Professors of Reason alone, to an entire Rejection of all Faith and Revelation. Persons they are, who observe no Bounds, no Moderation, but, under the Pretence of *Free-thinking*, and the *natural Liberties of Mankind*, throw off all Subjection to Laws, human and divine.—They idolize, and make a God, as it were, of *Reason*, ascribing a sort of Infallibility to it, asserting a Claim to the *Infallibility of fallible human Judgment*. 'Tis the high Conceit of this, that puffs them up into a Contempt of all *Creed-makers*, and the *Creeeds* themselves; those wholesome Provisions, which are the Tests of our *Christian Communion*, and declaratory of our *Common Faith*; so admirably concerted by the most approved antient Councils, and so well confirmed by the

The Reasonableness of Faith.

the Experience of all Times and Ages in the Church.

T H U S these *modern* Assertors of *Reason* set themselves against *Faith*; will allow *that* to have no Place in Religion; and, instead of Reason's being under the Guidance of Faith; Faith, according to them, must be under the Dominion and Controul of Reason; such are those mighty Men, now in the World of the Race of *Anak*, Tyrants in Understanding, assuming to themselves the feigned Names of *BRUTUS* and *CATO*, for a Cloak of Malicioufness, that they may covertly attack the Foundations of all Government, *despising*, as St. *Jude* says, *Dominion, and speaking Evil of Dignities.*

B U T, notwithstanding the vain Boasts and Pretences of such Men, yet, sure, none can deny, but that it is a manifest Abuse of Reason to act in this Manner; and that, whilst Christianity subsists in the World, Faith must be professed and owned, and can, and will,

The Reasonableness of Faith.

17

will, support itself in all the Doctrinal Points of Religion. For are not the first Principles of all Arts and Sciences taken upon Trust or Faith? Can a Child learn the first Elements of Speech, without believing what his Instructor teaches, and directs him? So that the Maxim, tho' an old one, is nevertheless true, *That whoever has a Mind to learn, must first learn to believe.* So necessary in a Scholar are Modesty, Docility, and a Trust in the Person Teaching. But farther; Do we not all of us, if we reflect a little, walk by Faith, even in Worldly Matters, in Trade, Business, and Conversation; nay, in the great and more important Concerns of Human Government? Do we not willingly assent to, and trust each other, where we have any Grounds to hope well of the Skill, Knowledge, and Honesty of the Persons we have to do with? and yet, without any strict Demonstration or Evidence of the Truth, often no other Security of the Thing to be done, besides the bare Word or Promise of the Person we deal with? And indeed it would be very wrong, were it

Arist.

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otherwise ; since Diversity of Doubts and Scruples would occasion slow Proceedings, if not stop and perplex all Business, all publick Credit, and, in the numerous Variety of Affairs and Accidents, would be utterly impracticable. Should I doubt or disbelieve, for Instance, that there was such a City as *Rome* or *Paris*, because I myself had never been there ; or, should I question whether there ever was such a Person as *Julius Cæsar*, *William the Conqueror*, or *Henry the Eighth*, because I did not live in their Times ; does not my Incredulity, in such cases, deserve Contempt ? And could I ever be thought serious, and in my right Senses, whilst I doubted of such incontestèd Facts and Occurrences ? And shall it be judgèd so necessary to believe, nay, so beyond Doubt and Scruple to act in our Worldly Affairs, and is there not as much Reason for us to proceed thus in Divine Matters ? Surely, we may well be supposed not destitute of Reason in the Belief of Mysteries, though we cannot fully comprehend them ; surely, we have good Grounds to assent to this
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or that Thing, that it is so in Fact and Truth, though we have no ocular Evidence, and cannot immediately account for it by our Senses.

As certainly as there is such a Being as God, so certain is it, that Truth is one of his inseparable Attributes : Now if Truth itself assures me, that such and such Things really are, without explaining how they are ; and that upon the Word and Authority of God, I am sufficiently informed of this ; it follows, that I have abundant Reason to believe, without all Doubt, that which, by my natural Understanding, I am not able to unfold. And if farther, the Old and New Testament are the *Oracles* of the Living God, those Rom. iii. 2. Writings inspired by Him, *to inform* rational Creatures *of his Will* and their Acts xx. 27. Duty, *fully declared and laid open* ; then whatever Doctrines I find therein delivered, however remote from my dim Sight, or hid from my Understanding, yet, that it is so, I undoubtedly believe, as finding it written with this

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short

The Reasonableness of Faith.

Short Argument annex'd to it, *God says so ; therefore, it is true.*

AY, but say some, has not God given us Reason and Faculties to examine Things by ? and therefore, one Light must not extinguish and put out another : True ; but withal, God has given us a Measure and Regulation to our Reason ; and so far as it observes Order, it will never intrench upon the Bounds of Faith, or exceed its due and prescribed Limits. As there is a Knowledge which *puffeth up* and *edifies not* ; so there is another Sort (St. Paul tells ^{1 Cor. viii. 1.} us) which is *Wise unto Salvation thro' Faith in Christ*, being aware of knowing more than it ought to know. And what if we cannot explain the particular Mystery of the Trinity in Unity ; how God should be born and take our Nature upon him ; stiled by the Apostle *a great Mystery, God manifest in the Flesh* ; must I not believe these Things, though I find them in the Bible, and that they are commanded to be preached to all, and to be believed by all ? ^{2 Tim. iii. 15.} *If the Witnesses of Man*
be

^{1 John v. 9.}

The Reasonableness of Faith.

21

be something, the Witness of God is greater: May not these Things be true in themselves, and known to God, tho' not conceivable by Man? Is it strange that a finite Creature should know less than an infinite wise Being, the Creator of all Things? Which is the least Absurdity, For my Reason to stoop to the Revelation of God; or, the Revelation of God be made to bend to my Reason? Surely St. Paul spoke properly to the Corinthians, That they must 2 Cor. x. 5.
bring into Captivity every Thought unto the Obedience of Christ.

REASON, then, *with an ill Grace, ex-* 2 Cor. x. 5.
alts and sets itself against Christ's Religion; but does very well as a Subject and under Obedience. It does well to try the Spirits whether they be of God; for there are many false Prophets gone out into the World. It does well to 2 Pet. iii. 15.
prove all Things, and examine well before-hand; but it must be sure to hold 1 Thes. v. 21.
fast that which is good; to cleave and adhere to that, in Opposition to all the false Prejudices and Pretences of corrupt Men: Men that would impose
upon

The Reasonableness of Faith.

Isaiah v. 20. upon us *Vice for Virtue, Evil for Good, and for Light Darknes*. Men that would impose human Commandments for the Doctrines of God; Transubstantiation as founded in Scripture, though Scripture, Reason, and Sense be evidently against it; on which *Criteria* the Resurrection itself is supported, believed and made an Article of Faith. Reason therefore, does well whilst it keeps within its Sphere; then it has all its proper Privileges allowed it; but, attempting beyond that, it becomes dim and short-sighted. In truth, Reason is not the Mistress, but the Handmaid to Faith. Its Duty and Business is to look into the Written Word; to be assured of the Credit of the Witness, and that its Evidence be clear and good; and then to confer and compare one Portion of Scripture with another, by way of Proof and Illustration; to infer and collect, from what is plainly written, a Thing not so plainly revealed. Thus whilst it acts, it may well be esteemed not only blameless and allowable, but useful too. *By proving all Things, and holding fast that which is good, it then preserves*

1 Thes. v. 21.

The Reasonableness of Faith.

23

preserves its true Character and Dignity, and then there is no Fear of its incroaching on those Bounds, which God has set it in his Holy Word.

I NOW come in the Third, and Last Place, to make *a few Reflections for our Religious Use and Improvement.* And the First is,

I. THAT if we view Christianity not Rom. xii. 1. only as an Holy and Lively, but also as it is *a Reasonable Service*, we are enabled to judge, that the seeming Difference betwixt Faith and Reason is very easy to be reconciled. St. John advises us, *Not to believe every Spirit,* 1 John iv. 1. *but to try the Spirits whether they be of God ;* and we are by St. Paul told, *That the natural Man receiveth not* 1 Cor. ii. 14. *the Things of the Spirit of God ; and* 1 Cor. i. 25. *that the Foolishness of God is wiser than Men.* Wherefore, it is our Duty, as Christians, to assign to each its proper Part ; that Revelation be our Guide, and Reason follow ; the one pointing out the Way for us to walk in, and the other to pursue the right Way so pointed

pointed out ; and then Faith and Reason may amicably unite, and be at Peace ; Faith prescribe and dictate, and Reason obey, and the fundamental Articles of our Belief may then be held and maintained without any Disparagement to our Reason, being well apprized beforehand, and convinc'd of their Truth.

Secondly, As we reflect on those just Terms on which Faith and Reason are agreed ; so are we, by the Voice of Reason, as well as Revelation, led to observe ; That in the Christian Scheme, Faith is the great Spring and Principle of all Virtue and Godliness of Living. This it always supposes, always teaches, that Faith and Obedience, Faith and good Works, ever ought to be inseparable ; and that Orthodoxy of Profession does then shine forth in its full Lustre and Beauty, when it is attended, as it ought, with a virtuous Life. This is that *upright and sure walking* recommended by *Solomon*. This is that true Christian Walking by Faith, here meant by *St. Paul* ; when we make
a right

2 Pet. i. 5.

Jam. ii. 20,
22, 26.

Prov. x. 9.

The Reasonableness of Faith.

25

a right Use of our Faith and Knowledge; when our Belief enlivens and influences our Practice; when we *shew our Faith by our Works, by our Charity*, by our Obedience.

James ii. 18.
Gal. v. 6.

Lastly, SINCE as I before observed, Faith is not only a Rule to us in our Christian Walking, but also in the common Affairs of Life, in our Callings and Business, and in order to a right discharging those Duties we owe to that human Society wherein we are placed; Let us, from hence, take occasion to adore and bless the Providence of God, in a full Persuasion, that we, at this Time, live under the very best Government in the World. To the orderly Management and Maintenance of which, we must be sensible, that Faith, Affiance, and mutual Trust, between Inferiors, and Superiors, are highly necessary, ever to be prayed for and desired; since on these the Quiet, and Prosperity of the Whole, seems immediately to turn and depend. Of this happy Harmony and Confidence, I trust, a sure Foundation is now laid, by those

1 Pet. ii. 12.
13, 14, 15.

Rom. i. 12.

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Ezra vii. 27.

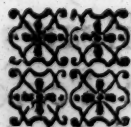
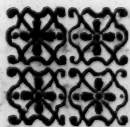
Princely and munificent Acts of Royal Favour lately bestowed on our Two Universities and the Clergy, and by them gratefully accepted. *Blessed be God, who has put into the Heart of our Excellent KING to do so great Things for us.* Acts not only of Faith, but of Goodness too, since they immediately relate to the Welfare of Religion, and the Advancement of useful Learning. How must it kindle in the Minds of the Free, Ingenuous, and Noble Youth, and others of this Place, a laudable Emulation in recommending themselves to His MAJESTY'S good Opinion, and this, founded on a Merit acquired by their own Study and Improvement? How must it create in them an earnest Desire to excel in Speaking and Writing such Languages as will qualify them to serve their CHURCH, KING and COUNTRY, and by which Services, *Themselves*, as well as their *Sovereign*, may be faithfully and with Honour remember'd in History? That by this Means an Acquaintance may be obtained, and a more extensive Com-

Commerce of Learning opened betwixt several Nations, that are now *Barbarians to us, and we Barbarians unto them.* That by these Wise Provisions true Piety may be encouraged, and the Faith of Christ get the better and triumph over the little Insults of Vice and Infidelity at Home, and the strong Holds of *Heathenism* and *Romish Superstition* Abroad. That as at the Dawn of our blessed *Reformation*, Arts and Learning paved the Way for the rescuing the learned Languages themselves, as well as our Religion, from *Popish* Ignorance, Slavery and Corruptions; so by these Instances of Royal Bounty we may well presage their Interests are still more firmly united; united in the Support and Defence of each other, in Defence of our common Faith, and these renowned Societies of Religion and Learning, to whom the KING has shewn himself a true Nursing-Father; that they, in return, may be in a Readiness, with united Hearts, Tongues and Pens, to defend the Person and Government of His Sacred Majesty and the Succession

lion to the Crown in the Protestant Line, as it is now happily settled in the Illustrious House of *Hanover*; until
 1 Cor. xiii. 8. Arts and Science shall fail and vanish away, until Tongues and Languages shall cease, and the History of all Time shall be concluded. Then shall the
 James ii. 18. Royal Law of Charity prevail and triumph, and Faith itself shall be lost in the Sight and Fruition of God for ever and ever.
 1 Cor. xiii. 8—12.

Now, to God the Father, God the Son, and God the Holy Ghost; Three Persons and One God; be ascribed, as is most due, all Honour, Praise, Might, Majesty and Dominion now and for evermore. Amen.

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